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Baseball is America's national game. It is a game in which a man succeeds or fails on his ability alone. The color of his skin or where he goes to church or whether he talks with an accent has nothing to do with how far he can hit a ball or how fast he can throw it.

In all my years in baseball I have never yet seen an infielder scoop up a baseball and pause before he threw in order to determine for himself whether the first baseman was of a suitable race or religion. It doesn't make any sense in baseball, and it doesn't make sense in any other field of endeavor in America.

You quickly find out in big league baseball that when you don't have teamwork you have nothing. I have played alongside men of every race and creed. They have helped me to win games, and I hope I have helped them. Always it has been the team that meant success, not nine individuals.

Discrimination has no place in baseball, and I hope that baseball may be an instrument to show that it has no place in America.

LOU BOUDREAU
MANAGER, KANSAS CITY ATHLETICS

APR

the public affairs committee

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WHO'S ON FIRST?

BY JACK MABLEY

Mr. Mabley has been on the staff of the Chicago Daily News *for eighteen years—for the last three as a sports columnist. He is, in his own words, a "violent sports fan and still active participant." He has put into this pamphlet some of the first-hand knowledge he gained last summer when his team played softball with a Chicago sandlot crew made up of whites, Negroes, and Japanese. . . . Jerome Gibbons, who prepared the drawings, is also on the* Chicago Daily News *staff. He shares Mr. Mabley's interest in this subject.*

MINNIE Minoso's bat slammed the ball far into center field in Yankee Stadium. Minoso streaked around first base as the Yankee outfielder reached the ball. Minoso and the ball arrived at second base simultaneously. The umpire jerked his thumb in the air: "Yer OUT!"

Orestes Minoso was a rookie Negro outfielder from Cuba, playing with the Chicago White Sox in his first year in the big leagues. He didn't know much English, but he knew the classic gesture that umpires employ wherever baseball is played. Minoso jumped out of the cloud of dust, stuck his chin in the umpire's face, and exercised his right of violent disagreement. But he disagreed in Spanish.

The umpire didn't understand Spanish, and he had not brought his Spanish-English dictionary. He listened patiently.

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He heard some words he figured must be Cuban for "Blind," "Bum," "Robber," and "Seeing-eye Dog."

"Yer outta the game" the umpire shouted at Minoso. That ended the argument.

Afterward Minoso was asked what he said to the umpire. "Oh, I said a few things in Cuban," Minnie grinned. "I didn't think he understood the language."

Minoso was one of the first Negroes to play major league baseball in the United States. He was the first Negro to play in a White Sox uniform. His arrival at Chicago in 1951 was watched with concern. How would fans react to a Negro? Would the players accept him? Would he fit in with the team?

In his first game in a White Sox uniform, Minnie Minoso put a quick end to the speculation. He hit two home runs, and automatically became what he is to this day—a valued member of his team.

breaking the barriers in sports

Nothing in America is more symbolic of our vigor and character than our sports—baseball, basketball, football, track, and others. And in no other activity has there been such recent and dramatic advancement in breaking down racial and religious prejudices.

Sports demonstrate dramatically, and in the simplest terms, that a man's value is measured by what he does and not by the color of his skin or where he worships God or where his grandparents were born. The man who sits in the bleachers is not always hailed as the strongest pillar of our culture, but he can be proud that he is at the head of the nation in recognizing the stupidity and the high cost of discrimination.

Championships in sports are won by teamwork. The height of absurdity in a baseball team would be a shortstop declining to throw a double play ball to the second baseman because the second baseman was a Methodist or Catholic or Jew or Negro or Puerto Rican or Norwegian or vegetarian. It would be unheard of in modern day sports for members of a professional football team to ask the owner not to draft a star fullback who might help them win the championship, but was of another color and therefore unacceptable.

As absurd as these might be in sports, they are common in other fields.

A rundown of the top players in American baseball—in fact an All-American team that may be as good as can be chosen—is a striking example of the ingredients that go into a winning team in the United States.

americans all

Here is one nomination for an All-American baseball team: Catchers, Roy Campanella, *Brooklyn* and Yogi Berra, *New York Yankees*. First base, Ted Kluszewski, *Cincinnati*. Second base, Bobby Avila, *Cleveland*. Shortstop, Ernie Banks, *Chicago Cubs*. Third base, Al Rosen, *Cleveland*. Outfielders, Willie Mays, *New York Giants*, Duke Snider, *Brooklyn*, Al Kaline, *Detroit*, Carl Furillo, *Brooklyn*, Ted Williams, *Boston*.

There you have it—Catholic, Protestant, Jew, White, Negro, Mexican, Polish, Italian, Portuguese, Nordic, Alpine, Dinaric, what have you—an All-American team.

Even those nationalistic labels are inaccurate. When a citizen's family name has a derivation identifiable with some other nation, such as Sweden, France, Italy, Japan, or Poland, he still can be described correctly only as an American, or an American of Italian (or Scotch or Irish) descent. Was Barney Ross, the fighter who volunteered for the Marine Corps, was wounded, and later won special honors for his work among boys, any less of an American because his name is found among Jews?

Any way you look at it, it's hard to say anything good for racial intolerance. Yet, in a left-handed way, racial discrimination was responsible for some of the greatest athletic performances of our generation.

Negroes have been especially skilled in track and field events in the past few decades. A good deal of hokum was circulated to try to explain their mastery of the basic skills of running and jumping. Longer heels, stronger tendons, softer muscles, and one fanciful canard about a difference in a Negro's skull were used to explain their ability.

the simple truth

The truth is much simpler. Ralph Metcalfe, who ran for Marquette University and for the United States in the Olympic games, tells it.

"When I started running a quarter of a century back, most Negro kids didn't have much. We learned to run and to jump because we didn't need any equipment. We could just go down to the corner lot and start running."

Because the Negro represented a minority, Metcalfe pointed out, he always had to fight a little harder. Metcalfe today has the build he had when he was a national champion dash man—a big chest and big muscles, built more like a fullback than a sprinter. "When I started running, I didn't worry about form or how to hold my hands," he recalls. "I had to put daylight between me and the next man—that's all I thought about."

It was only in the past few decades that Negro youths began getting adequate schooling, and received good coaching and training. Jesse Owens, the Ohio State graduate who has been named America's greatest track man, was helped particularly by Charles Riley, his coach in high school in Cleveland, and by Larry Snyder, the Ohio State track coach.

Riley was of the old school. He studied anatomy. He knew leverage. He used to sit in a Cleveland park in the summer with his promising young protege and talk about the angles of the arms, how to carry them, how to relax, how to start. Owens loved to work, and ran and exercised forty-five minutes every day.

There were two days of sports immortality in Owens' life. On a May afternoon in 1935 in Ann Arbor, Michigan, Owens

in the space of 60 minutes tied one world record—9.4 seconds for 100 yards—and broke world marks for the broad jump, 220-yard dash, and 220-yard low hurdles.

But his biggest thrill in sports came one year later in Berlin, Germany, when he was hailed as the world's fastest human for his victory in the 100-meter dash in the Olympics.

Adolph Hitler was there that day, along with 120,000 wildly cheering people who hadn't yet been completely sold on Hitler's ideas of racial superiority. Jesse Owens' winning the 100-meter dash didn't square with Hitler's theories on the superiority of Nordic athletes. Hitler failed to invite Owens over to his box and congratulate him as he did other winners.

Owens recalled: "I wasn't even aware of the incident at the time, nor did I give it much thought when I did learn about it. I think the newspapers exaggerated it somewhat, but it did a good thing in the United States. It helped wake up people to what Hitler was."

Owens carried back to the United States thoughts of the kind of sportsmanship and brotherhood that Hitler's racial theories could never vanquish. Owens was competing for the Olympic broad jump title against Luz Long, the German champion.

Both Owens and Long had broken the existing records during their first six leaps. Owens' final jump was 26 feet, 5/16th inches. Long beat that mark on the last jump, but was given a heartbreaking disqualification because the German champion fouled the line with his toe.

"Long was a real champion," said Owens. "He rushed up and threw his arms around me. The applause of those 120,000 people was just tremendous."

Hundreds of thousands of Americans at sporting events every week watch dramatic evidence of the breaking down of racial and religious intolerance. Negroes were discriminated against in major league baseball until 1945. There were a couple of seasons after that when a Negro player was an object of some curiosity, but today most fans aren't even conscious of or concerned with a player's color.

the jackie robinson story

Take the case of Jackie Robinson and Branch Rickey.

Branch Rickey was one of the greatest builders baseball ever knew. He built up a farm system and brought a world championship team to St. Louis. Then he went to Brooklyn and did the same thing for the town which until his arrival had been best known for goofy ball players.

He is not in Brooklyn now, but the men who won the world championship for Brooklyn were mostly men Rickey brought into the Brooklyn system, and the youngsters he signed for Pittsburgh will carry the fortunes of that team on their shoulders for years to come.

Rickey was a very religious man, and also a practical one. He brought the first Negro, Jackie Robinson, into the big leagues. It was one of the greatest single blows against racial

discrimination in this century. Rickey declines to take credit for being a crusader for racial equality. He said that he recognized a shameful waste of manpower, and he simply determined he was not going to let the waste continue.

Bill Veeck, former president of the Indians and the St. Louis Browns, and Abe Saperstein, owner of the Harlem Globe Trotters basketball team, also had ideas about the capabilities of Negro ball players. They had seen Satchel Paige and Josh Gibson and Roy Campanella playing, and they knew these men were among the greatest living ball players regardless of color or creed.

Veeck and Saperstein wanted to buy the Philadelphia Phillies in 1942 and enter in the National League a team made up of stars of the Negro National League. Satchel Paige would have won 30 games, Veeck believes. Campanella would have caught him. "We'd have walked away with the pennant," Veeck says.

The plan was killed by baseball higher-ups.

In 1943 Rickey decided to bring a Negro to the Dodgers. The project was engineered as delicately as peace negotiations. Rickey's first move was to announce the organization of a proposed Negro team called the Brown Dodgers, and a proposed new Negro League. This was done in order that Rickey's scouts might look over Negro players without giving away their real purpose.

Rickey went to Negro leaders for advice. His scouts covered every Negro team in the country. Everyone agreed that Jackie Robinson, who was nationally famous as a football star at the University of California at Los Angeles, was the best prospect.

There were better baseball players. But Robinson was a college man who had played before huge crowds. He had faced discrimination in big-time sports. He could take it. He was an Army officer.

Rickey warned Robinson what he would face. Insults from white players. Jim Crow restrictions in hotels and restaurants. Abuse from umpires, perhaps. He'd be called names—nasty ones. They'd throw baseballs at his head and try to cut him down on the bases.

To all this Robinson had to agree to keep silent. He asked Rickey, "Do you want a man who's afraid to fight back?"

"I want a man with enough guts not to fight back," Rickey replied.

Rickey announced in October, 1945, that he had signed a Negro ball player and intended to put him in the Brooklyn lineup as soon as his play warranted it. The news was a bombshell in the baseball world. Most of the nation's newspapers praised Rickey. The sounds from the South and Southern ball players were not so pleasant.

Robinson was sent to Montreal in 1946. He led the International League in hitting with a .349 average, and it was obvious he belonged in the big leagues.

He joined the Brooklyn Dodgers in 1947. The players accepted him, but there was a stiffness in their relations. They weren't saying hello to him very cordially, nor inviting him to play in their card games. He was threatened with shooting in Philadelphia and with other forms of violence in other cities. He was barred from some restaurants where his teammates ate. He and his wife had to ride alone on spring training trips.

He had been with the team several months when the turning point came in Philadelphia. The Phillies' manager poured vile abuse on Robinson from the dugout. Robinson longed to slug the man, but he kept his tongue and his fists quiet.

After two days of Robinson's taking the abuse, Eddie Stanky, a key man for the Dodgers and a scrapper, walked to the Phillies' bench, clenched his fists, and shouted at the manager:

"Why don't you ride somebody who can answer back?"

The incident cemented the Dodgers' support of Robinson, who responded by running wild on the bases, hitting .298 and being named rookie of the year. Brooklyn broke the league attendance records for home and road games. The owners of fifteen other major league baseball teams became acutely aware of the high cost of discrimination and began racing to sign Negro players.

it's the team that counts

There are many outstanding examples of interracial teamwork in American sports today. The truth is that almost without exception every championship team represents a cross-section of America. In few phases of American enterprise are results so measurable as they are in sports. A man's ability, how much he puts out, how valuable he is to teamwork, are immediately apparent. This is one reason for the absence of discrimination in sports. That it is wasteful and stupid is a factor that can be measured in the won-lost column.

Even denominational institutions do not adhere to racial and religious lines. The University of Notre Dame is the

most famous Catholic university in the land, but it has Protestant and Catholic and Jewish students in its classrooms and on its athletic teams. One of the stars of a recent Notre Dame basketball team was a Negro. ND monograms have been awarded recently to a Shannon, a Schaeffer, an Epstein, a Rosenthal.

The Cleveland Browns have long been the best football team in the world. Its roster is made up of names like these—Ford, Gillom, Colo, Groza, Graham, Jones, Sandusky, Macerelli, Ratterman, Gatski, James, Lahr, Paul, Smith, Bassett, Morrison—a team. The best baseball team in the world of 1955? Campanella, Furillo, Robinson, Snider, Podres, Gilliam, and their Brooklyn teammates.

It is not possible to write a story about how a championship team took members of different racial and religious backgrounds and welded them together into a smoothly-working unit, because race and religion had nothing to do with getting the team together. The manager of Brooklyn did not say, "We can have just one Jew on the squad, and three Negroes, and only one Italian because we already have one in the outfield."

Had the Brooklyn team been assembled on a quota basis—as so many thousands of American business teams are assembled—Brooklyn would have been just another baseball team.

The lesson of the high cost of discrimination is harder to learn in business because you don't have a won-lost column, nor championship playoffs to measure your success. Sometimes it is years before the rot that infects an organization which practices discrimination is felt in a tangible way.

Most American youths know sports, and most know war. Each in its own way provides dramatic evidence of the folly of discrimination. Stories of the comradeship and teamwork of men of every race and religion in the uniform of the United States are countless. Few are more meaningful than that told by a Jewish Marine captain who appeared before a number of clubs and religious groups in the Midwest recently. The captain was on a mission. He was trying to raise money to help a Catholic priest build a church. The captain was using his time on leave for the task. The story was a simple one. The Marine had been captured by the enemy in the Korean war. He was in a prison camp where the enemy was making a strong effort to break down the wills of the Americans by physical and mental torture. The Catholic priest held up under the torture himself, and his strength gave the other prisoners the will to resist. "He was like a saint," said the captain. All of the prisoners—Catholic, Protestant, and Jew—worked together gathering boards, sticks, and material for a chapel for the priest.

Their devotion to the man transcended the artificial barriers that might have existed in their home country because some of them attended different churches, or had ancestors

from different countries. The devotion carried over to their return to peacetime life, and is one of the few examples of the good that came from the horror of the Korean war.

There is discrimination in this country in businesses, in colleges, in medical schools, in laboratories, in housing. But it is diminishing. The very survival of this nation, the health of our children, have been determined in part by the absence of discrimination. In 1942 a top secret message came to Washington: "The Italian navigator has landed in the new world and the natives are friendly." The message had one definite meaning, and one that was perhaps unconsciously present. It meant that Dr. Enrico Fermi, heading a team of scientists, had activated history's first atomic pile on a squash court under the football stands at the University of Chicago. Dr. Fermi was born in Italy. He was a brilliant scientist in that country, but restrictive racial measures adopted by the Fascist government made him fearful for the future of his family, and he fled Italy. He came to the United States and to a professorship at Columbia University, then to Chicago, where he was primarily responsible for the development of atomic power.

Dr. Jonas Salk is Jewish. What a tragic, immeasurable loss it would have been to the world if Dr. Salk had been one of the thousands of his faith who were denied a medical education in the United States because of their religion. The entire story of his scientific work, leading up to the perfection of the Salk vaccine, is the story of teamwork, of cooperation between men of all faiths.

Dr. Salk was graduated from New York University, interned at Mount Sinai hospital in New York, and began

working with Dr. Thomas Francis, Jr., who later became chairman of the department of epidemiology at the University of Michigan. Polio research was made possible by the contributions of all Americans to polio funds. Some of the major breakthroughs in the fight came from laboratories financed by these funds, some from private universities. Tremendous contributions were made by Dr. John F. Enders of Harvard, Dr. Dorothy M. Horstmann of Yale and Dr. David Bodian of Johns Hopkins, Dr. William McD. Hammon of the

University of Pittsburgh, and scores of scientists working with them. Finally Dr. Salk crowned years of research by developing the vaccine that would halt polio. When it became necessary to test the vaccine on human beings, Dr. Salk's three sons were among the first to volunteer.

few pure races

There are a lot of reasons why men like Jackie Robinson and Minnie Minoso have been discriminated against. One of the most popular was "racial purity." A hokum idea if ever there was one.

"Racial discrimination returns to the Big Leagues."

Actually, there are few pure races left on the earth, and scientists think it is just as well, in view of the results of inbreeding. Scientists believe much of the force and imagination that has made the United States a great nation comes from the cultural stimulation accompanying national and racial mixtures. One of the beliefs that breeds intolerance is the false notion that mixing of stocks produces inferior children.

When an anthropologist makes a reference to a race he usually knows what he is talking about. Some of the rest of us should stick to the kind of races that are settled in the American League, because when we talk about the races of mankind we are pretty ignorant.

It is common to talk about the white, yellow, and Negro "races." Yet if any scientist were to try to divide all the people of the world into three groups by their skin colors, he would find millions in the "white" classification whom it is custom to call Negro; in the group labeled "black" he would have millions who in physical traits such as a high, thin nose would be classified as "white."

Scientists recognize three races, although they prefer to call them stocks. They are Caucasoid, Mongoloid, and Negroid. In determining to which race an individual belongs, whether a shin bone is flat or slightly rounded is as important as the color of the skin. But it would be difficult to discriminate against all people with flat shin bones (or rounded ones. Which is yours?)

Frequently references are made to the Jewish "race." There is no more a Jewish race than there is a Baptist race. The Jews are a religious and cultural group. They once were

a nation on the Mediterranean. They differed from their neighbors only in the form of worship. Today Jews are found among all three major races of the world.

Hitler popularized the Aryan race. There is no Aryan race. The word "Aryan" refers to a large group of languages spoken by members of all races. If Jews were to be classified by their language, they would be Aryans.

The word "racial" usually is found in front of the word "discrimination." A social scientist, Franz Boas, states, "If we were to select the most intelligent, imaginative, energetic, and emotionally stable third of mankind, all races would be represented."

It is an ignorant superstition, as wounded vets learned, that there is "racial blood." Medical science has proved there are four types of blood, designated A, B, AB, and O. All races have all four types of blood. If you want to be accurate in learning who your "blood relations" really are, you'll find them among the Mongoloid, Caucasoid, and Negroid races.

You can see how ignorance gives birth to bigotry. But, thank God, the sports fan and the participant see for themselves a man's value to a team, sees that his race and religion have no bearing on whether he is a good sportsman and have nothing to do with his ability to hit a baseball over the center field wall.

Sooner or later, the question comes up, just how is prejudice born? A scientist once took some teen-age boys on a hike in the country, and conducted an experiment in prejudice.

The group came to a field of yellow flowers, and the boys admired their beauty. The scientist, however, held his nose. "Those yellow flowers stink," he grimaced.

The boys smelled the flowers. They couldn't detect anything unpleasant.

"You smell them again," insisted the scientist. "They're awful." The boys smelled again, and before long seventeen of the eighteen boys agreed with the scientist that the pretty yellow flowers weren't pretty at all, but were foul and the field would be better off without them. The scientist then explained his experiment, and the flowers were absolved of any wrong-doing.

children and prejudice

Unhappily the indoctrination of thousands of American children with the poison of racial and religious intolerance doesn't have such a happy ending. A small number of bigoted

parents deliberately teach their children that one race or religion is superior to another. But most children pick up their prejudices through the thoughtlessness and ignorance of their elders. Children aren't born with instincts that tell them to be unkind to certain groups of their fellow human beings. They are taught these things. They have to be taught which group their feelings are to be directed toward. In some parts of the country they are told by their parents or relatives that they are better than Negroes. In one part of a large city the seeds of discrimination might be planted against Jews, while across town the Italians might be the targets. A boy from Indiana might visit relatives in Texas, and come back with a prejudice against "greasers," although he had never talked with a Mexican nor been within twenty feet of one.

Visual identification is important in teaching prejudice. A child has difficulty being intolerant of persons of French descent, or of Lutherans, or of men with high blood pressure because there is no identifiable characteristic. Hitler had to make Jewish people wear yellow arm bands in Germany to make his prejudice effective.

economic cost of prejudice

Intolerance is expensive. Elmo Roper, nationally known analyst of business and public opinion, reached an estimate after 12 years of research that the yearly cost of discrimination to American business and industry is $30,000,000,000!

There is a tendency among some Americans to minimize the extent of discrimination. They'll brush it off as something that happens to Negroes in the deep South and at a few resort hotels that advertise "Restricted clientele."

Discrimination against Negroes, of course, is not a hypothetical matter in baseball. It was very real until a few years ago. Discrimination against people other than Negroes because of race or religion never has been practiced in baseball. But suppose it had been the custom. Suppose club owners hiring players were influenced by race or religion, as happens in thousands of businesses in this country.

Would the Detroit Tigers have won championships (and the income that goes with them) without Hank Greenberg in 1940 and 1945? Probably not. Greenberg's intense desire to win, his leadership, and his ability to hit home runs were the margin of victory for the Tigers. Greenberg now is in baseball's Hall of Fame.

Phil Rizzuto is of Italian parentage. Mechanically he was regarded as the best shortstop in the American League for years. But his contribution to the pennants and world championships won by the New York Yankees went far deeper than what could be seen from the grandstands. Rizzuto was the acknowledged field leader of the Yanks, the spark plug of the team, the man who always could be counted on to come through in the pinch with a key hit or an impossible fielding play. Paul Richards, manager of the Baltimore Orioles, once summed up his opinion of the Yankees by remarking, "I just want to be around this league long enough to see Rizzuto selling peanuts in the stands. Then we might have a chance against that team."

Joe DiMaggio occupied the unique position as key man of the Yankees before Rizzuto took over. Al Rosen of the Cleveland Indians was, and is, a player of similar qualities—great natural ability plus born leadership and a fierce desire to

win—who led the Indians to a world title. Ted Kluszewski, a muscular giant who went from Indiana University football to baseball greatness with the Cincinnati Redlegs, is another whose contributions to his team are immeasurable.

Kluszewski, Greenberg, DiMaggio, Rizzuto, Rosen—men whose talents have meant great profit to their employers, who have provided millions with thrills and entertainment, and whose sportsmanship and competitive spirit have set fine examples for thousands of American boys. And they are men who, because of their very names (were they not baseball heroes) might well find themselves victims of intolerance and bigotry—anything from a subtle social slight up to being barred from a place to live or a place to work.

As Elmo Roper pointed out after a careful study: "Discrimination is based most commonly on color (especially in the case of Negroes), on religion (most notably in the case of Catholics and Jews), on sex (of course, with women), on language (we still have many foreign language groups), on politics (try being a Republican in some parts of South Carolina or a Democrat in some parts of Vermont), on national origin (some still think Anglo-Saxon forebears are superior to South European, for instance), on birth (the silver spoon adage still is true if you happen to come too far from *either* side of the tracks), on economic status (in some places bankers and merchants and certain professional people still move in separate social stratas), on education, and on many other differences."

A great deal of progress has been made in other fields besides sports in reducing discrimination. During the war, the federal government had a F.E.P.C. which helped. Several states now

have state commissions which seek to eliminate racial discrimination. And the Army and Navy have been successful in putting Negroes and whites in the same units. Nevertheless, far more businesses practice discrimination in employment than is generally realized. Discrimination still is prevalent in golf, and to some extent in tennis and in some of the minor sports. But, except in the South it has virtually disappeared in the most popular sports.

The cost of discrimination? Suppose we reimposed the racial barriers that existed in professional sports just a decade ago. What would it cost the world champion Brooklyn Dodgers? Newcombe, Campanella, Gilliam, Robinson, and Amoros, to name front-line players. The Chicago Cubs would be barred from using Ernie Banks, a man for whom they recently turned down an offer of $300,000 cash.

Willie Mays, another player whose dollar value to his team is judged in the hundreds of thousands, would be unable to play. The Chicago White Sox would lose two-thirds of their outfield.

If discrimination were imposed on the professional football league, a dozen of the best backs and ends would be lost and the entire league would have to be reshuffled.

Wherever discrimination exists, it is costly. A foreman, or an executive, scientist, doctor or even a good worker is not a chattel who is bought and sold and traded for a set price, as baseball players are. The financially tiny industry of baseball found that it lost literally millions of dollars worth of manpower by practicing discrimination. Imagine how astronomical the sum becomes when you apply the same figures to all the businesses that discriminate in employment.

"Now what is it that I'm supposed to hate about Willie?"

Discrimination is most expensive, of course, to the member of the minority against whom the discrimination is practiced, whether he finds it in a factory hiring $1-an-hour labor or in a university which establishes religious quotas.

Some businesses hire a few Negroes or members of other minority groups as a token to show they do not practice discrimination. Some set up quotas. Some hire many members of minorities but set a ceiling above which they cannot rise. This is about as realistic as the Baltimore Colts hiring Buddy Young, one of the fastest ball carriers in football, and telling him he will be used only for punting, and will be paid proportionately.

Companies which follow discriminatory practices in promoting workers not only lose directly by forfeiting the executive or supervisory abilities of the minority group, but they suffer in loss of production because of morale. Discrimination scars an employee, kills his initiative, makes him resentful. It breeds ill feeling among groups of employees.

Roper figures these factors in arriving at his 30 billion figure:

—Loss of purchasing power denied minority groups by low wages.

—Loss of the contribution to society by workers who could move into high-paying vocations where there are manpower shortages, such as medicine, chemistry, engineering.

—The cost of crime, delinquency, and social maladjustment which can be traced directly to discrimination and prejudice.

—The cost of segregation which is the direct result of discriminatory practices.

ot[illegible] osts

Th[illegible] e other costs, which come right out of our pockets. The costs of government services in minority group areas of cities, such as a Negro section, are 2½ times greater than in the non-minority group areas. This figures out to between 1½ and 2 billion more in local taxes every year.

When you look over the whole problem, you find that the worst intolerance is usually, but not invariably, found where there is least contact with the minority group. This has been proved in surveys of community groups, where the groups having no contact with Jews showed more undesirable attitudes than those which did have contact.

But a psychologist who made an extensive analysis of white children's behavior toward Negroes in both the North and South, concluded: "It seems that attitudes toward Negroes are now chiefly determined not by contacts with Negroes, but by contact with the prevalent attitude toward Negroes."

Some 600 students in eight Eastern colleges were given a test to learn their attitudes toward each of 49 groups. Among the groups listed were Latvian, Arab, Atheist, Roman Catholic, Swiss, Danireans, Pireneans, and Wallonians. The students expressed as much unwillingness to associate with the last three groups as with any of the other 46. The last three, of course, are imaginary.

how you can help

What can an individual do to combat racial and religious intolerance? Every American who sits in a grandstand and cheers for a player regardless of his skin color is helping to tear down intolerance.

"Let's get acquainted."

We know that ignorance kept Negroes out of baseball. It's safe to say that where ignorance disappears, so does intolerance. The first step, therefore, in overcoming ignorance about people is to know people of races and religions other than one's own.

There is no better way to achieve this than to *get acquainted* with your fellow men. Sometimes it is easy—at the shop or office, at a club or union meeting, or in the grandstand at a ball game. Sometimes it is through a church group which takes fellowship seriously.

There are other ways an individual can help.

It is important to try to eliminate prejudice at home, so that children don't grow up in an atmosphere of bigotry. Children are not born prejudiced—they have to be taught.

A man should examine himself, and determine what, if any, prejudice exists, and why.

Facts about racial problems can be learned by visiting the library, or by talking with clergymen.

Disapproval of segregation should be shown by refusal to participate in restrictive covenants.

A good citizen can help interracial organizations by letting them know about cases of discrimination in schools, hospitals, parks, or other public places.

All of the thousand things in the thousand places will come naturally after a man has discovered in his own mind that discrimination is costly and inhumane.

He may make this discovery at home, or in church, at the library, while watching television, or he may find it sitting in a grandstand shouting his head off for a Negro batter on his own team to pound the ball over the fence.

what to read

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